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\$1 A VOLUME.

## Angel Presence.

BY MRS. CORA L. V. TAPPAN.

We come when morning's golden beams  
Light up the dewy, trembling earth,  
And when the hills, and woods, and streams  
Echo with sounds of joyous mirth;  
When birds in every tree and bower  
Warble their songs of love and home—  
Oh, in that glad and happy hour  
Upon the wings of morn we come.

We come when noontide's sultry heat  
Fills with its breath each vale and plain,  
When in some calm and cool retreat,  
All forms of life seek to remain;  
When perfumed breezes have no sound  
Except the honey bees' low hum;  
When light and fragrance float around,  
Upon their silent breath we come.

We come when twilight's gentle hand  
Opens the purple sunset gate,  
And golden clouds—a radiant band—  
For day's expiring glances wait,  
When earth and heaven blended seem,  
And quiet voices fill each home;  
When prayer hovers like a dream  
Around your thoughts—Oh, then we come.

We come, when night with sable train  
Unfurls her banner in the sky,  
And starry ensigns float again  
From battlements and towers on high;  
Where worlds and systems march along,  
Responsive to the muster drum,  
In time with great creation's song—  
Oh, in that solemn hour we come.

We come to soothe your burthened hearts,  
Your joys and sorrows all to share,  
To brush away the tear which starts,  
And place a gleam of gladness there.  
Each day and hour—each time and place—  
Where e'er your footsteps chance to roam;  
We seek some holy thought to trace,  
And on the wings of love we come.

We come beside the couch of pain  
With healing balm—with fragrant flowers;  
We come where sin and woe remain,  
To tell of virtue's starry bowers—  
The prison cell—the palace hall—  
Allure us from our blissful home,  
Laden with happiness for all—  
Forevermore we come, we come.

[Written for the American Spiritualist.]

## DEERING HEIGHTS:

### Free Love and Communism as there Practiced, and their Results.

BY HUDSON TUTTLE.

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#### CHAPTER III.

"He said, when first he saw me,  
Life seemed at once divine;  
Each night he dreamt of angels,  
And every face was mine;  
Sometimes a voice in sleeping,  
Would all his hopes forbid.  
And then he wakened weeping—  
Do you really think he did?"

The next morning was the Sabbath morn, and the village bells sent forth their accustomed peals, on the clear atmosphere, calling the faithful to worship. As these bells began to toll for the coming of the pastors, Victor and Mary walked down the path, but I am sad to say, not to the churches. Her gipsy hat hung on her shoulders, half concealing, half concealed by her unconfined, wavy hair; her complexion

received a more delicate shade from her simple buff dress, gathered in a band at the waist.

"I know a very pretty woodland path," she said, "and if you leave us to-morrow, we must vi-it it to-day."

Gaily she floated onward. Her steps were not like walking; they were motion. Over the brook they went, on an old, mossy log. The path wound round the foot of a steep hill, under lofty maples, beech and walnut. The squirrels chattered in their branches, or rattled the brown acorns and triangular beechnuts on their heads. The brown thrush and robin sang for them, and high up on the dead, skeleton top of a tree on the hill, some crows were holding high debate. Here the path was bordered with a delicate blue flower, and beyond, purple gentian, and yellow aster, latest of flowers. Of these, Victor gathered a bouquet. Then the path suddenly terminated by three enormous maples, that sent their roots down into the stream on one side, and clasped the rocky bank with strong embrace, on the other. Their interlacing roots formed a kind of rustic seat, and Mary motioned Victor to be seated, saying playfully—

"I am the master of ceremonies," and seating herself on a seat opposite.

"In this wild and beautiful place, I inhale the perfume of Castalia's springs, and understand the source of an inspiration that from the first has charmed me."

"I presume," she naively replied, that these surroundings will recall many of my attempts at rhyme, as they have usually been written here."

"Then this is the most proper place for a confession. This retreat where the thoughts formed wings that drew me to you, should hear the story those thoughts have unfolded."

"I am sure, Mr. Leland, it would be absurd to confess when you have nothing to reveal."

"I have much to confess. I am sure, and I am uncertain. Mary Malcolm, we wrote we loved each other; and we had never met."

"And you think it an imprudence, and wish to retract?" replied she, with difficulty suppressing the tears which brimmed her eyes.

"Who said that?" asked he, earnestly. "Who said that?—not I. I thought you, Mary, spoke it in your looks; you are disappointed!"

"I have not said that."

"You would delay a final decision?"

"Have I intimated that?"

"Not in words, but in actions, I thought I detected such replies. Pardon me if I erred." He approached and seated himself at her feet. "Mary," said he, earnestly, as a soul only can speak when wrought to its depths, "Mary, you are the first and only being I ever loved. I never had a sister except as a shadow over the grave, ere I can remember. My love, my affections have always been held in abeyance by my studious habits. I have never had a desire to love, or to be loved, until we met. I am of little account compared with you. My best is your worst. I have my way to make, single-handed, in the world. It will require the faith of Cadijah to believe in my future; but all I am, all I have—"

"Is mine," she interrupted, laughing through her tears.

"Is yours."

There was a pause. It grew painfully long, when broken by Mary: "You are the first and only being I ever loved. I never had a mother. My love, my affections have always been held in abeyance by my

studious habits. I have never had a desire to love, or to be loved, until we met. I am of little account compared with you. My best is your worst; but I have Cadijah's faith in your future."

This was uttered in such a suppressed strain, he thought she mocked him. It was like a cruel thrust. He looked intensely in her eyes, and saw the echo of his own thoughts. He pressed her hand to his lips.

"You are mine and I am thine."

"That depends," said she, somewhat coldly, "on how you understand those words. If we meet on the earthly plane, never; if on the spiritual plane, where spirit claims spirit because they are mutually drawn together, yes."

"We do so meet."

"I think we truly meet through the wants and aspirations of our superior natures. I have intuitively recognized this, else I should not have corresponded."

"Mary," replied he, his features expressing admiration, "it is well you have broached this subject now—well that we understand each other. A perfect understanding is the basis of trust, the sister of love. You do not desire to be possessed nor to possess."

"I will speak freely, for now we first commence to reveal our souls to each other. It is hateful to me, and I revolt at ownership, which gives the right of the law, the brute and the savage. Man and woman have different spheres of thought and action. Each should encourage the other in attaining the highest possible excellence in their respective spheres. There should not be the weight of a feather laid on either to coerce. Perhaps it is a dream, but it is a beautiful dream. Man and woman, husband and wife, standing out full-rounded and complete in all that makes true manhood and true womanhood yet drawn together by an inseparable force, which to all outside influence makes them one."

In her eagerness, she had gained unwonted energy, and her countenance glowed with enthusiasm. As she finished, a blush came to her cheeks, for her boldness.

"You have said, Mary, better than it is possible for me, my own thoughts. There is little benefit from our echoing each other's voice. I too well remember the lessons given me by my mother, to even coerce by a feather's weight, and if I read my soul aright, we meet on a spiritual plane. If ever I seek to blot or blight an aspiration of yours, I should hold myself beneath your esteem."

They were satisfied with each other's views, though we fear not by any deduction of logic.

He spread out the flowers.

"I will weave a wreath of blue flowers for your purity which results from profound thought; I will intersperse it with gentian, for your goodness of heart; and I will place two yellow asters in it, for yellow is jealousy, and love must be jealously guarded; and now, with these three trees for witness, I crown you my wife."

Then he let the wreath fall on her white brow, and slowly, with scarcely a word exchanged, they retraced the path.

They found Mr. Malcolm sitting on the front porch reading a paper; Bessie by his side, eagerly perusing a fairy tale. Mary seated herself by her father's side, for he was now doubly dear to her, and Victor occupied a seat on the opposite side of the doorway.

"You have taken a long walk, and I had concluded to send Spray after you," said Mr. Malcolm, a smile lighting his usually serious eyes; and at his mention of his name, Spray, a beautiful, silky-coated spaniel,



bounded to his knee.

"He would have had no difficulty in finding us, for we have been to my usual retreat," said Mary. "Spray, you posy, why did you not go with us?"

"He is a real cute dog, father says," spoke Bessie. "Father says he knew he was not wanted—that a third party is one too many."

"Bessie," said Mr. Malcolm, laughing, "you should not reveal all our little private conversations."

(To be continued.)

### President Grant and Progress.

BY S. F. T.

Gen. Grant, on assuming the duties of the Presidency, announced his purpose to carry out a peace policy toward the Indians, declaring them to be the wards of the nation. In furtherance of that plan, he called upon the Quakers of the country to select a certain number of their members to act as Superintendents of and Agents to the different tribes in Dakota, Nebraska, Kansas and the Indian territory. These included the most hostile and largest tribes—those considered the most difficult to manage.

For the other tribes, he assigned Army officers who were drawing large salaries and had nothing to do. This assignment pleased the officers, who generally preferred to perform civil service to remaining idle. For nearly two years this policy has been preeminently successful, notwithstanding the House of Representatives did all it could to embarrass the Administration by openly repudiating treaties contracted by a Commission created without opposition by itself; treaties made in the interest of a true civilization, and the highest benefit of the country and the Indians, and not in the interest of any monster Land or Railroad monopoly with power to influence legislation; a proceeding, on the part of the House, characterized by the blackest perfidy and fraud, and earnestly protested against by the President and the Senate—being ratified by the former and approved by the latter. The House persisted in its unwise course until the last moments of the session, and even then refused to ratify the treaties, but contented itself with simply voting the necessary funds to the President, who promptly used them in carrying out the treaties, and preserving the national good faith—for which no credit is due the House.

Congress also passed an Act to prevent the employment of Army officers in civil trust, compelling the President to remove them. But instead of, as was expected, calling upon the politicians to indicate the persons to fill these, he out-flanked them by calling upon the prominent religious organizations—the Catholics, Methodist, Unitarians, &c., as he had previously called upon the Quakers, to recommend those whom they desired should represent them among the Indians. Thus the President has interested the various denominations of the country, including the Spiritualists, and securing their co-operation in the work of protecting and civilizing the Indians.

The politicians will now doubtless organize to prevent representatives of these religious associations from holding office and performing such civil duties.

It is not to be expected that a President who has collected the revenue; reduced the burdens of taxation and the public debt; secured a more efficient and economical administration of the Government; appointed women to important Post offices which command large salaries; appointed colored men to high and responsible trusts; punished those guilty of frauds upon the revenue; so managed the Fenian and Cuban movements as to convince the world that this nation was not disposed to countenance filibustering and embarrass the republicans in Spain; recognized, at the earliest legitimate hour, the French Republic; and yet, greater than all, so administered Indian affairs as to secure peace and maintain the sacred and plighted faith of the American people. We say it is not expected that such a President should be over popular with corrupt politicians who only thrive by frauds upon the Federal Treasury—the hidden avenues of which are so

suddenly closed against them by the grim hand and wise head of the President.

As the time draws near for the people of the country to determine who shall be the standard bearer of the Republican party for the next Presidency, we very confidently expect a fierce attack upon the present administration, in preparation for the nomination of a politician, who as President will consent to be practically a nonentity, or a convenient tool in the hands of the selfish and dishonest.

### Religion in the Public Schools.

BY F. P. GUILD.

The question of the use of the Bible in the Public schools, is the starting point of a change in the relation of government to religion. While we hope that there will be none the less of religion in the laws, the rulers and the people, we look for a cessation of the patronage of the forms of godliness, which do not always express its power. We know that it is both impracticable and undesirable to separate all ideas of God and the requirements of religion from the school-room or legislative chamber, for religion is the strongest element in human nature, and has been universally recognized as the basis of political economy, and the ultimatum of education; when it becomes divested of its fables and interlinked with knowledge, it will continue more than ever to influence the individual lives of men, and govern their associations. Yet we protest against everything which has its foundation only in sectarian belief being forced upon any by law. We are aware that the only thing we can do, is to submit to the will of the majority, but as majorities do not always give justice, and as the oppression of many is no less tyranny than the despotism of one, we have a right to such liberty of conscience, and freedom of action as does not involve license and anarchy, and may object to the enforcement and teaching of such theological opinions as are not sustained by analytical and mathematical demonstration. We do not require that government shall be founded on atheism, or desire that our school books shall teach, "there is no God." We do not believe in a "godless education," but, without affirming the personality or impersonality of God, where he resides, or the state of his health, without measuring the height of heaven or the depth of hell, we would have inculcated a knowledge of those principles which our experience determines are universal and supreme, whether considered as the attributes or the laws he has given. We would have that book used to teach these principles which presents them free from alloy of guess-work and in the most lucid and attractive manner, whether written by Moses and Paul or by any other person of either ancient or modern times. Anything entirely unexceptionable is not to be expected, for there are no books, even on the exact sciences, free from mistakes; but whether relating to science, philosophy or religion, the false, as soon as discovered, should be eliminated, and all new and important truths supplied.

The indiscriminate use of the Bible in the school-room is objectionable, not only because it is a book upon which different opinions are held, but because it contains statements which every thinking mind knows are false, and because the truths it does teach, not being stated in a clear and logical manner, are liable to receive the careless notice or utter contempt that falls upon its fallacies and fables. There should be used, as a class book of ethics, a compilation which, in so far as practicable, shall meet the demands of Positive religion, and be unobjectionable to both the materialist and supernaturalist as well as to the different Christian sects. Religion is just as natural as memory, calculation or language, and it is proper that its principles should be taught in the same manner as other knowledge.

Church members have been known to object to the use of geography, astronomy, geology, Natural philosophy, chemistry, grammar, history, and even "Watts on

the Mind," because they were alleged to contradict the Bible, to be wise above what is written, and subversive of mysticism, faith in the marvelous being supposed the only means of salvation, and ignorance the only soil on which its absurdities could flourish. But schools have not become wholly gardens of superstition out of respect to such men's consciences and lack of common sense, and we cannot consider it any greater injustice to impose books which teach morality on the basis of physiology, and religion explained and demonstrated by natural science and the constitution of man.

The account of the life of Jesus and some other of the Hebrew notables, the Psalms of David, and the Proverbs, contain many good ideas, better than some that appear in school books, but it is safe to affirm that such selections as Cassabianica, Alexander and the Robber, William Tell, Philosopher's Scales, Longfellow's Psalm of Life—quite contradictory to David's psalm on the same subject—and extracts from oratorical and biographical works, have produced clearer and stronger impressions of virtue, self-reliance, aspiration and confidence in God, than the ambiguous lessons of the Bible, which interest the child but little, save in its sensational and marvelous stories.

### Notes from New England.

BY DEAN CLARK.

EDITORS AND READERS OF THE AMERICAN SPIRITUALIST:

Prompted by personal interest in you, each and severally, I again pen a few words, to renew acquaintance, and assure you that though for some time silent, I am not forgetful of you, nor of the great and responsible work we are mutually engaged in.

Physical prostration, produced by over-taxation in the field of itinerant labor, has compelled me to suspend my public labors for the last three months; and as there has been little call for speakers for several months, I have been allowed the needed opportunity for recuperation, preparatory for the duties of the future, whatever they may be.

To a casual observer, the lull in the public labor for our cause, which has existed in most parts of New England—if not in the West—during the last year, would be ominous of a decadence of interest in its behalf; but to those gifted with a philosophical turn of mind, or a deeper insight into the great realm of causation, no such conclusion is admissible, unless it be predicated of a few who have grown weary in well-doing, or discouraged from a want of generous support and co-operation.

I speak within the limits of certain knowledge when I affirm that Spiritualism, as a religious philosophy, was never as popular as to-day. The tone of both pulpit and press, gives evidence of the great change wrought in public opinion, regarding this movement. Its power is being felt and feared, and those who have regard for numbers, talent and moral power, even though they may not in the least appreciate the truths we advocate, are compelled by necessity, to pay due respect to the subject which has enlisted so much mental force.

All who realize the potency of our faith, know that it possesses all the essential elements of perpetuity, and progressive power, but whether it is to act as a leaven to existing institutions, or assume a distinctive organic form of its own, is yet an unsolved problem, even in the minds of many of its advocates and votaries.

As I view it, it is of little importance what class of humanity espouse it especially, so that its truths and principles prevail most widely by their exertion. It is heaven's gift to universal humanity, and no sect or party can monopolize it, or lay special claim to its beneficence.

If the churches will accept its principles, and carry them out in practice, for one I shall rejoice, and will co-operate "in every good word and work," caring little



what name they may give to truth, which is the birth-right and inheritance of every human spirit; but I opine that its truths are too radical and revolutionary, too latitudinarian and heterodox, to comport with any creed or religious system extant, and it seems to me that no existing church can fully and practically embrace it without an entire "change of base."

This conclusion is predicated upon the obvious condition of the churches to-day, as well as the facts of religious history. Whatever was its primal condition and purpose, the church polity of to-day has become almost entirely secular and sectarian, and its practice is almost diametrically opposite to the genius of Spiritualism, but if it will reform and carry out the great objects of this New Dispensation, granting religious liberty to all, and discarding all sectarian prejudice, while it espouses every humanitarian movement, then indeed will it obviate the necessity of any outside organic movement, and we can all rally under one common standard.

But if—as it seems to me will be the case—it becomes necessary, in order to fulfill the purpose of Spiritualism, or the purpose of the Power that has vouchsafed it, to form a distinct organization, let us wholly discard the clannish, sectarian spirit that has ever begotten religious bigotry, intolerance and exclusiveness, and build on the broad basis of perfect individual liberty of opinion, which shall not only tolerate difference of opinion and practice, but also give us that charitable and fraternal spirit which shall enable us to love as well those who differ from us, as those who agree with us in sentiment.

If I apprehend it aright, the true genius of Spiritualism is that of universal philanthropy, and any purpose less broad in its scope will not secure success to our efforts, and organization among us cannot be permanently established till all feelings of prejudice, selfishness, spite and animosity are abrogated, and a love of truth, purity, justice and humanity is the paramount feeling and actuating purpose.

Believing that the public advocacy of the Spiritual philosophy is legitimate and desirable to its extension, I regard association as indispensable, and I long to see the day when those who have been so bountifully blessed of angels, shall show their appreciation by united labor in scattering their blessed truths among all classes, and if we to whom this duty belongs are recreant to our solemn obligations, then will the work be given to other hands and we will be shorn of our power, and the glory of our championship will fall upon more worthy recipients. Let us not bury our talents, but at once arouse from our lethargy, put our shoulders to the wheels, and roll on the mighty car of progress and reform!

Having been so long inactive, I am anxious to renew my labors, and if my services are wanted in the great West, where I have toiled in the past with a good degree of success, I will go thither provided I can make at least monthly engagements. I will accept calls after Jan. 1st, 1871. Address me, care of *Banner of Light*, Boston, Mass.

Malden, Mass., Dec., 1870.

### What the Age Wants.

BY C. H. M.

"The Age wants Heroes—heroes who shall dare  
To struggle in the solid ranks of truth,  
To clutch the monster Error by the throat;  
To bear the era of oppression out,  
And lead a universal freedom in."

It wants *men*—large hearted, manly men, earnest seekers for the right, and those who are willing to do it, and to suffer a wrong themselves rather than to inflict one upon another. It wants souls with more integrity and more moral worth; minds with more stability, broader and deeper views, and more research; hearts with more love and charity and less sordidness. More men and women to take responsibility and fewer to shirk it, with more who have a readiness to give

just commendation, and more firmness and promptness in rebuking and discountenancing evil; and independence enough to do at any and all times whatever is necessary to be done, without regard to what Mrs. Grundy or the world may say; more with pride of character and less of dress and equipage, with more of genuine worth and less of arrogance; more people who live on the fruits of their own labor, and less of those who, like parasites, feed upon others; more who pay their honest debts, and think as much of their word as their signature. It wants men and women with more mental and moral culture, with sympathies enlarged, and who are willing to take views from different stand-points and look at objects from all sides, having a correct appreciation of men and things, and a large item of that commodity called *self* left out; more women to read, and think, and work, and fewer for display, fashion and gossip; more who can earn their own living, and fewer who have neither the will nor the nobility to do as much; more wives who make their husbands' interest and happiness their own, and more husbands who truly love and cherish their wives; in short, more of all those who seek to render their homes happy; and, last but not least, it wants a Religion that shall permeate the inner recesses of life, that shall enter into the daily habits of mortals, clothing with immortal beauty the simplest external form, as well as sending its influence deeper into the hearts, to beautify with its unfading blossoms the realm of moral power.

### The Albion Meeting, and Our Trip to N. Y. State.

It was our privilege to respond to the invitation to speak with Bro. Peebles, at the two-days' meeting held at Albion, N. Y., Nov. 5th and 6th.

This enterprising village is about twenty-five miles west of Rochester, on the line of the N. Y. Central Railroad. There being much prejudice, and but few avowed Spiritualists in this place, it is highly probable that were it not for the generosity of Mr. Joseph Bardwell, who freely tenders the use of his fine hall, the Spiritualists would have no place of meeting.

Notwithstanding it was the eve of an exciting State election, a goodly number assembled Saturday forenoon, and as our earnest and faithful brother, Eli Clark of Yates, President of the Orleans County Society of Spiritualists, was detained at home, the meeting was organized by appointing P. I. Clum of Rochester, Chairman. The meeting opened by a short conference, in which Brother Peebles, Brother and Sister Woodruff of Eagle Harbor, ourself and others participated. The subjects discussed were, Education, Organization, Missionary Work, and their relation to Spiritualism. A business Committee, consisting of Bros. DeLong, Seaver and Hardy, was appointed, to arrange the exercises of the meeting.

In the afternoon a large audience was present, and being called upon, we spoke of the need of organization, importance of education, and the necessity of using the "means of grace," as our orthodox friends would say, in harmonious co-operation, to accomplish what we wish, namely, the wide-spread dissemination of our Grand Philosophy, and the soul-satisfying gospel of immortal life and deathless love which it teaches and proves.

In the evening, Bro. Peebles gave an interesting and instructive lecture on Spiritualism and Spiritualists in the East, as observed in his recent travels through England and on the Continent. The lecture was full of entertaining information, and given in Bro. Peebles' attractive, genial manner, chained the attention of all present.

Sunday morning, bright and beautiful. Meeting spent an hour in conference. Brothers Seaver, Baker and DeLong, Sister Woodruff and others participated. Many very practical questions were discussed. It was indeed an instructive and interesting session. Bro. Peebles gave the morning lecture. It was full of tender pathos, touching all hearts and moistening many eyes.

The afternoon session opened with conference, during which Dr. Sprague of Rochester, formerly of Cleveland, gave some convincing tests. The afternoon lecture devolving upon us, we answered the inquiry, "Why our existence?" We endeavored to show that the necessity of that law which brought us into being without our agency or will, must of necessity carry forward our existence into the experience of that condition we denominate spirit life. If we exist at all in the future, it is by this necessity, and not in consequence of the blood of Jesus, or any other special provision that ever God could devise.

Audiences increased at every session. In the afternoon, the large Hall was nearly full, and we never addressed an assembly with more of an absolute soul-craving for truth, or that in heart responded to plain, bold, radical utterances more fully than this.

Bro. Peebles gave the concluding address, Sunday eve, to the largest audience that had assembled during the meeting. Subject of his discourse, "What does the Spiritualist believe?" was answered in a most able and convincing manner, and we feel sure will be long remembered by all who heard it.

The meeting was a grand success. Many familiar faces cheered us, that we used to meet in years gone by, at Johnson's Creek. Brother and Sister Chaplin, Brother Gregory, Sisters Clark and Loper, the last of whom has recently been called to realize the saddest of our earth life experiences, the transition of a loved one from the home circle to spirit life.

Capt. Loper was a firm Spiritualist, and for years one of the leading members of the meetings held at Johnson's Creek.

Thus one by one of the old and faithful Spiritualists of that portion of the State, are passing on—Father Griffith, Smedley, Chamberlain, Loper, and others whose names we do not now recall! Though missed here, they are doubtless active and earnest workers still, not only in the land of spirits, but with the dearly loved that for a brief period are left behind.

We were made glad in being able to meet those earnest laborers and missionaries, Brother and Sister Woodruff, whose inspiring words gave us fresh courage for the work.

Our stay at Albion was at the pleasant home of Bro. Lacy. We shall never forget the comfort and kindness extended to us: the calm, patient face of the invalid wife; the sprightly intelligence and spiritual culture of Sister Graham; the sweet presence of a darling, black-eyed baby; the holy influence of loving spirit friends, that permeated the house, all linger in our memory, like a wreath of fragrant flowers, beautiful to know and sweet to remember.

Reaching Buffalo, on our return, we called at Mother Maynard's. An evening's social and spiritual rejoicing with this "Mother in Israel" of our cause; with Sister Cornie—who has returned from her California trip much improved in health; a few hours by rail, and we were home again, with the editorial harness soon on—where, with bright recollections of our hurried trip, we devote ourself to the duties and labors of the hour.

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### Piety and Stealing.

A pious villain by the name of C. R. Young, charged with stealing horses, and now in Troy, N. Y., jail, has written a note to the *Troy Times*, in which he thus presents his "undying faith in the mercies of a crucified Savior."

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As I have previously stated that I have no personal enmity or ill will against the sheriff, I will close by saying that if a broken heart, a contrite spirit, and an undying faith in the mercies of a crucified Savior, secure my admittance into the celestial realms, I sincerely hope that I may there behold Sheriff Fonda seated upon the right hand of the throne, and hear him shout praises of redemption in the loudest, sweetest and holiest strains that vibrate around the arch of heaven. This is all. Accept the best wishes of an inmate of the Troy jail.



## New York State Spiritualist Association.

From the published proceedings of the New York State Spiritualist Association, which recently met in annual convention at Laoni, for the election of officers, &c., I learn that I was chosen its President for the ensuing year. My elevation to this honorable position was entirely unsolicited and unexpected. I should have much preferred this trust were confided to abler hands. It is true, I have been identified with the Association from its organization, in the double capacity of treasurer and chairman of its missionary committee, both of which have been almost sinecures from lack of funds. I continue to feel a deep interest in its success, consequently, would gladly have some more able person than myself selected to fill the place of that veteran champion of liberty, Hon. Warren Chase, its first President, and of his capable successor, P. I. Clum, Esq., of Rochester. However much I may shrink from the occupancy of this honorable position, since it has been thus conferred upon me in my absence, I accept the trust, and will endeavor faithfully to discharge its duties.

I designate this an honorable position, from a variety of considerations, among which are the following:

First, this great spiritual movement is the most grand and exalted of any that has b'est this or any former age.

Second, our beloved Empire State of New York, is the birth-place where the child of the skies was born to external consciousness, and thereby is entitled to the post of honor in the great conflict of new ideas, now imminent.

Third, this Association is, or should be, the exponent of the highest and best thoughts of the most advanced minds of this Empire State, and the most efficient agent for systematically bringing before the people those superior teachings, together with the wisdom lessons, derived from the angel world.

To be the President of such an Association—the Empire movement of this glorious age—the Spiritualist Association of the Empire State, embracing within its membership some of the most advanced and spiritual minds of the State, is, indeed, an honor that any man or woman may well be proud of, and one which they may well cherish beyond any official position within the bestowal of Church or State. This position with its great responsibilities, I accept, and pray for wisdom and strength to faithfully and efficiently discharge its important duties.

But while assuming this position I wish it to be distinctly understood that little or nothing can be accomplished without the efficient co-operation of its members.

*Brothers and Sisters of the spiritual faith*, this is a work which interests each of you equally with myself. We have each been blessed more than pen can tell, by the rich heavenly treasures of truth and demonstration, bestowed upon us from the angel world, and now, in return are we individually called upon to do something to extend this heaven-born religion to a down-trodden, famishing humanity. Upon you, each and all, I call for co-operation, action, efficient and persistent. We are all largely in debt to the spiritual world. Let us try to pay a portion of the interest of that debt while here; the principal we need not even hope to cancel until from the shores of the bright Summer-Land, we return to earth, laden with blessings to her needy children.

This is an aggressive work. The angels knocked at our doors with such persistency as to command our attention, and thus gain a hearing. We listen, "receive and inwardly digest" their teachings, and thereby are made more intelligent, more free, more humanitarian, more like the angels who have been our teachers. Let us, in turn, knock at the doors of a misdirected and creed-bound people; they are our brothers and sisters. Let us send good, pure, intelligent missionaries among them to sow the seeds of truth, by word, by demonstration, and by publications,

thus laying the foundation for higher and still higher unfoldings in future years. To do this requires systematic and efficient action. "In union there is strength." Let us work together. We all know intelligence is power; we equally well know that the Church, with its stereotyped lesson, has exhausted its ability to teach what this scientific, utilitarian age demands, therefore, the yearning cry goes persistently forth—Give us more light upon those important themes, man's spiritual nature and destiny. Let us, in conjunction with the hosts of heaven, endeavor to answer humanity's prayer, and feed them with the bread of life which cometh from above. Let us send forth our missionaries, deeply imbued with this heavenly spirit and power. Send them forth as Jesus and his apostles went forth, carrying the witness of the spirit with them, and capable of demonstrating their divine commission.

Brothers and sisters, in order to do this, we must have funds in our treasury, as a basis upon which to rely. "The laborer is worthy of his hire." However much his heart may be in the work, or however rich his spiritual gifts, he must have food and raiment, and so too must his or her family, and also a home and home comforts, such as most of us possess.

Our Association has now a fund of less than thirty dollars; too insignificant a sum with which to even commence such a system of missionary labor as this Empire Cause in the Empire State demands.

A membership fee of one dollar, to be devoted to missionary purposes, is provided for by the constitution, and we now earnestly call upon the thousands of Spiritualists in this State to forward their one dollar, or five, or ten or more and become members of this State Association, and then help to roll on this glorious spiritual car of revolution and reform. We have no creedal fetters to retard progress, or prevent the largest liberty of thought and speech.

Direct your communications, with remittance, to A. C. English, Treasurer, Batavia, who will promptly acknowledge their receipt; and the board of managers will see that all funds placed at their disposal are appropriated to the purpose for which they are contributed.

Will other Spiritualist papers please copy.

J. W. SEAVER

Byron, N. Y. Nov. 1st, 1870.

## Speech in Unknown Tongues, and Mind Reading.

BY HORACE DRESSER, LL.D.

(Concluded.)

4. EAN OUN SUNELTHE E EKKLESIA OLE EPI TO AUTO, ETC. We discard the common version of EKKLESIA. It does not necessarily mean the church, as the word is now used—it does mean any congregation, and here it is applied to a gathering or assemblage of those who believed in spirit-communion, the communion of saints in its legitimate signification—a meeting composed of persons whose faith and practice were quite unlike what is called or known in these days as the Church—a body of believers in Spiritualism, whom those to-day calling themselves the church, fail not to denounce when they denounce and defame those of like faith and practice in their midst. The Corinthians, to whom Paul is here writing, were neither more nor less than Spiritualists; and chapters 12, 13, 14 and 15 of his first letter to them, contain his views, hints, directions, etc., to them as such. He puts the inquiry whether, if there should happen, into such a meeting IDIOTAI, those who are ignorant, not of science, nor of letters, but of the principles of the new faith; or, APISTOI, those who are faithless as to the truth or reality of spirit visitation, and conversation with those yet in the flesh—and they should listen to talk in foreign languages, whether, indeed, such persons will understand the matter, or not understanding what they see and hear, will not say such people are deranged? His words imply that when those who are thus igno-

rant and faithless, do come to understand the principles of the faith he teaches—of Spiritualism—then the speaking in languages not known or understood by the congregation, and in no other languages, instead of being evidence of insanity, will be the best evidence to convince of spirit agency in the production of such speech. He taught this in the preceding section, to one entirely ignorant of spiritual phenomena, and withal unbelieving, on entering a congregation and hearing all who speak use a language foreign to their own and his own, with no one interpreting, it would, indeed, seem that such congregation were mad or crazy. But such strange exhibition will be the more convincing as soon as his ignorance is removed, and he understands the methods of spirit-influence.

The common version renders IDIOTAI, *unlearned*, and there leaves it to the reader, who very likely will think it refers to unlettered persons—ignoramuses; we render it *ignorant*, and confine that ignorance to spiritual phenomena, of which Paul says, in the first section of the twelfth chapter of his first letter to the Corinthians, he "would not have them ignorant." How would it do in these days to call the clergy IDIOTAI? The term can as well be predicated of them as of the wise men or philosophers whom Paul encountered at the Areopagus, in Athens, and to whom he spoke of spiritual manifestations, and who "mocked" him for his faith, and these doctrines of him which we are endeavoring to dig out of the faulty translation of his writings. Those Areopagites were ignorant of these things, but profoundly learned in other matters—in art, science, literature, philosophy.

5. EAN DE PANTES PROPHETEUSIN, ETC. Let the reader remember that in the preceding section, Paul has brought before him, in a congregation of Spiritualists, in old Corinth, certain persons called in the English version, *unlearned—unbelievers*; we call them, in our version, ignorant—faithless; and he supposes them to listen to speaking by spirits, through mediums, in *foreign languages alone*; but in this section he supposes such persons to listen to speaking by spirits, through mediums, in their native dialect alone, and that the listeners understand all that is said. We have shown above, that to prophecy, is to utter words, by a spirit, in the vernacular, while entranced—in this place, PROPHETEUSIN requires the same rendering. Being able thus to understand what is said, the ignorant or faithless person who has been present, learns that, ELEGCHETAI, he is manifested, UPO PANTON, by all. This is clairvoyance—this is mind reading: *he is manifested unto all, he is discerned by all* the mediums or seers; not, "he is convinced of all, he is judged of all," as in the common version, which gives the passage quoted no other sense than nonsense, as is made plain in the next section, where the results or consequences of an exposure by spirit-sight and spirit-language are set forth, to which we hasten.

6. KAI OUTO TA KRUPTA TES KARDIAS AUTOU PHANERA GENETAI, which we render, *and in this way the hidden things of his heart are made apparent*; KAI OUTO, *and on this account*; PESON EPI PROSOPON, *falling upon the face*; PROSKUNESEI TO THEO, *he will do homage unto God*; APAGGELLON OTI O THEOS ONTOS EN UMIN ESTI, *declaring that God is verily within you*.

7. From the foregoing, it follows that our readings of the Greek selections from Paul will run thus:

Sec. 21. It is written in the law—"By those who speak another language and in other dialects, will I speak to this people—and notwithstanding they will not hearken to me, saith the Lord."

Sec. 22. Therefore languages answer for evidence, not to believers, but to unbelievers—and trance-speaking in the vernacular, answereth not for unbelievers, but for believers.

Sec. 23. If therefore the entire congregation be convened at a place by itself, and all speak in other languages, and there enter in the ignorant or the faithless, will they not aver that ye are demented?

Sec. 24. But if all speak in their vernacular, entranced, and there come in any unbeliever, or any one ignorant, he is manifested unto all—he is discerned by all.

Sec. 25. And in this way the hidden things of his heart are made apparent—and on this account, falling upon the face, he will do homage unto God, declaring that God is verily within you.



In addition to this Pauline evidence, it seems proper to adduce, here, a declaration made in more modern times, by another propagandist of the Christian faith—many hundreds of years intervening between the dates of the respective records.

David Brainard, the renowned minister and missionary to the Indians, and acting under the auspices of the "Scotch Society for the Propagation of Christian Knowledge," wrote, in the year 1745, in his "Journal of a Work of Grace among the Indians in the Provinces of New Jersey and Pennsylvania," as follows, concerning an Indian powow or diviner—what, in the language of to-day, we call a clairvoyant, or medium:

"There were some times when this spirit came upon him in a special manner, and he was full of what he saw in the great man, [Great Spirit?] and then he says he was all light, and not only light himself, but it was light all around him, so that he could see through men, and know the thoughts of their hearts. My Indian interpreter tells me that he heard one of the powows tell a certain Indian the secret thoughts of his heart, which he had never divulged. Those depths of Satan I leave for others to fathom, and do not pretend, for my part, to know what ideas to affix to such things."

"*Depths of Satan,*" (!) says Brainard. But what saith Paul, concerning similar phenomena? (See ver. 25 translated above.) He understood these things, and has declared that "there are diversities of manifestation, but the same spirit—differences of administration, but the same Lord—differences of operations, but it is the same God which worketh all in all"—with Him it being all the same whether the phenomena occurs accompanied with rude incantations, in the thatched wigwam of the barbarous tribes of the red man, in forest fastnesses; or sweetest music in the abodes of men of culture, in the centres of Grecian art, science and civilization—Athens, Ephesus, Corinth.

#### Debate on Spiritualism.

The debate was opened by Mr. Moore, who denied having said that he purposed fighting Spiritualism until it should be crushed out. He didn't propose to devote his whole life to the cause, but he regarded it as something that ought to be crushed out. Error ought to be met with the truth, and he proposed to bring out the truth. He was going to meet Spiritualism directly and boldly. The friends of the Bible had been comparatively asleep while the enemy was sowing tares. The ministers of this land now had a mission to perform in opposing this crying evil.

A great deal of juggling and slight-of-hand was connected with these Spiritual manifestations. He did not wish to be understood to say that there were no real Spiritual manifestations, for there were, as he would show. But there was juggling in it. In Plymouth, Mass., in what was called Davis' Hall, the flash of a dark lantern had revealed a human hand playing on a piano, on which only spirit hands had been announced to play.

Mr. Moore, in this first effort, devoted considerable attention to the frauds practiced by Andrew Jackson Davis, one of the most prominent Spiritualists, in his literary efforts, as exposed by Dr. Mahan of Cleveland, and never refuted.

Mr. Hull walked into Brother Moore at the start, with the assertion that he expected to eat him up without salad. He didn't use those words, exactly, but he declared himself happy to know that Brother Moore had at last made up his mind to recognize Spiritualism and fight it. This was just what Spiritualists wanted, for their cause was so strong that it would overcome all who opposed it. Brother Moore would be swallowed up as was Pharaoh's kine, if he stuck to his purpose. With regard to the fraud and deception, he admitted that fraud had been practiced by those calling themselves Spiritualists. He would go half way and meet Brother Moore. But he would shake Brother Moore by the hand over the fact that he had admitted that there were genuine Spiritual manifestations.

Mr. Moore, in his second twenty minutes, admitted that the spirits of bad men had taken possession of living men. He believed there were demons on the earth, but he did not believe there were any good spirits sent back to the earth. Fraud was essential to Spiritualism, but it was in opposition to the spirit of the founder of Christianity. Andrew Jackson Davis was in league with fraud. His teachings would undermine morality and good order in society, for they were fraud, witchcraft and demonism. Acknowledged teach-

ers of Spiritualism practiced fraud. How then could it be denied to be used. Laroy Sunderland was a prominent Spiritualist, and his frauds were so manifest that the Spiritualists themselves found it very hard to hold him up. One of his frauds was exposed by a bogus letter. Mr. Moore read a description of this—how, for a dollar, enclosed in a letter, written by a man who had determined to expose him, he had returned answer to an imaginary mother, that he had invoked an I held conversation with the spirit mother.

Mr. Hull caught Mr. Moore, on the hip, on the demon point. He wanted to know if Mr. Moore worshipped a God that would allow only bad spirits to come to us. What a scoundrel the brother of John must have been, when his spirit came to him on the island of Patmos; and what a bad man Moses must have been, that his spirit should come back. If Bro. Moore would bring the bad spirits to earth, however, he, (Mr. Hull,) would bring the good ones. There would be no trouble about that. Christianity never existed save by fraud. Paul said he had become all things to all men, and that he had lied in order that the truth might abound. Eusebius, who had handed down Christian history, had written a long chapter on the necessity of lying. The accusation of fraud brought against Christ and the Apostles, would make a larger book than those brought against Spiritualists. That could not be denied. Lying spirits might come back to earth now, as they did to Ahab when God sent them forth.

In his last twenty minutes, Mr. Moore warned Mr. Hull not to debate by an attack on Christianity. That was not according to the rules of the debate. In the next breath, however, he challenged him to point out "one single moral defect in Christ, the God, whom I believe to be God, the foundation of Christianity"—to which Mr. Hull replied, "I will."

Mr. Moore then spoke of the case of attempt at deception by prominent Spiritualists, headed by John M. Spear, of Boston, who erected a mechanical Jesus Christ, which, however, wouldn't work at the appointed time.

When Mr. Hull's last twenty minutes came around, he was eager to point out a moral defect in Christ. Mr. Moore had said Christ was God. The speaker didn't believe the world was made in six days, or that more things had been gathered into Noah's ark than he knew positively—for he had once had some experience in loading boats—could be put into a hundred vessels of that size.

The Moderator here called Mr. Hull to order. One of the rules was that the arguments should not be based upon the Bible.

Mr. Moore asked the Moderator and Mr. Hull what the creation and the ark could possibly have to do with the personal character of Christ.

After some further remarks, Mr. Hull came to the point again, and said he hoped Mr. Moore would either take back that challenge, or permit him to prove in his own way, that there were moral defects in Christ's character.

Mr. Moore consented that Mr. Hull should proceed, the moderator permitted it, and Mr. Hull immediately quoted from Luke xiv: 26, "If any man come to me and hate not his father, wife," &c., "he cannot be my disciple."

"There," said Mr. Hull, "if that is not a moral defect I'd like to know what is a moral defect." But Mr. M. suggested that could not be called a personal defect in Christ; this was his teachings. Whereupon Mr. Hull referred him to the sixth chapter of John, where it is recorded that Christ told his disciples to go to Jerusalem, without him, as he would not go, and then went by another road. If he, Mr. Hull were to do such a thing, it would be called departing from the truth, to speak very mildly. Wasn't that a moral defect in personal character?

At this point, the debate, of which we have been able to give only a few prominent points, closed for the evening.—*Un. Com.*

#### THIRD NIGHT OF THE DISCUSSION.

The attendance at Thoms' Hall is gradually falling off as the debate progresses. Last night it was smaller than that of Saturday.

Mr. Moore, in the opening, showed that it was claimed by Spiritualists that Spiritualism is the dawn of a new era, of a new order of things entirely of new men and new women, &c. William Lloyd Garrison had been claimed as one of these, and Henry Ward Beecher, and many others who were not Spiritualists. What reform had Spiritualism effected in the matter of temperance? His opponent had cited a few instances—one of a man who had spent seventy years in the service of Satan, and then had been reformed by spirits. This might have been done by the spirits in order to

provide an argument. Judge Edmonds had spoken in his work of the fanaticism that they had to contend with among themselves. It had been stated that Judge Hare, just as he was about to drop into the grave an infidel or atheist, had been converted by spirit influence, to the doctrine of immortality. He had written a letter to the Episcopal convention to convince them of something that in no age had been doubted—immortality. What did that amount to? Mr. Hull had claimed that he had reformed some forty spirits after they had gone to the next world. What proof had we of that, however much he might think so? Forty years ago, in six months, at Litchfield, Connecticut, Dr. Lyman Beecher accomplished much more, in reforming drunkards and distillers, than had ever been accomplished by Spiritualism. Andover had been reformed through the influence of the gospel. When had Spiritualism inaugurated any great temperance reform? If what was claimed for Spiritualism was true, it had been instrumental in shedding more blood in three months past than was ever shed before in the same length of time—for the ex-Emperor and Empress of the French were both claimed as Spiritualists. Louis Napoleon was mainly responsible for this shedding of blood. If he was a Spiritualist and influenced by spirits, they must have been very bad spirits indeed.

As to the diffusion of knowledge through Spiritualism, he would challenge Mr. Hull to do what he had said he could—bring to this hall a medium that should be taught the languages by the spirits. A greater lie was never claimed for truth than that the spirits could educate people in Hebrew, Greek and Latin.

Mr. Hull claimed that Spiritualism was just as much destined to eclipse Christianity, as Christ was to eclipse Judaism. Wm. Lloyd Garrison was a Spiritualist. The speaker had heard him speak utterances from the spirit world, for four hours at a time. Mr. Hull now read a quotation from one of Mr. Garrison's articles, in proof of the assertion. He could not say more than that himself. Mr. Hull spoke of two persons in the audience who had been notorious drunkards until spirits reformed them. Mr. Moore had said, why hadn't the spirits made reformatations earlier in the lives of men? In the name of common sense, why didn't God send Christ to the earth ten thousand years sooner? As to the evidence of immortality, what evidence was there, save through Spiritualism? He defied Mr. Moore to show any other proof to any mind, save in Spiritualism—in communications from the spirit world. As he said before, the spirit of Probst had come to him for instruction, and he had given the spirit of this murderer, who was hung here, advice and direction which that spirit could not obtain in the other world. On the temperance question, Mr. Hull said he had himself instituted more than a dozen lodges of Good Templars. As to Louis Napoleon being a Spiritualist, and therefore, Spiritualism being bad, Jeff Davis was *not* a Spiritualist, and many others of those rebel leaders, who sought to destroy the best government the sun ever shone upon, were *not* Spiritualists. But Abraham Lincoln was a Spiritualist, and so was Ben Wade. Referring to the discussion on languages, Mr. Hull spoke of the day of Pentecost, with people speaking in seventeen different languages.

(To be continued.)

#### Campbellite Reporting.

A report of a Campbellite revival, printed in a Western organ of the Disciples of Christ, concludes thus: "Four confessed the Savior and were immersed, and three reclaimed. One of the immersed was from the Methodists, South; she was a sister weighing about 240 pounds, and her daughter was another of those immersed. May we have many such meetings."

Such is a specimen of the senseless inanities which fill the reportorial columns of the Religious press. Not deeds of nobility, which not only exalt the doer, but the race; not achievements in wresting elemental forces to do the work of man; not great moral excellencies, even, but baptisms, and church joinings under the hallucination of revivals *ad nauseum*.

THE AMERICAN SPIRITUALIST.—This able advocate of the Spiritual Philosophy of the nineteenth century, is doing yeoman service in the army of progress, and deserves the liberal patronage of the Spiritualistic public. Our friends in all parts of the country should bear in mind that it is their paramount duty to sustain the Spiritual press above all else.—*Banner of Light, Nov. 5.*



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"RESOLVED, That we are Spiritualists, \* \* \* and that any other prefix or suffix is calculated only to retard and injure us."

## Editorial Correspondence.

ANDREW JACKSON DAVIS AND JUDGE EDMONDS.

Leaving Cleveland on the morning of the 14th inst., in the dreary November rain, our train launched forward through the rushing storm, tireless for the day, tireless for the night; and when, the next morning, the porters converted our beds into seats, we were nearing Binghamton. There we looked out of our frosted windows, and saw the tops of the hills whitened with the first snow of winter. We had passed, during the night, almost through a snow-storm, and in a couple of hours, the sun came gloriously out of the morning fog, revealing scenery of exquisite beauty, which had neither been moistened with rain nor whitened with snow. Few roads compare with the Erie in the beauty and grandeur of the scenery through which they pass, and few are more perfectly managed. The valleys of the Susquehanna and Delaware, as the road follows their devious windings, present a panorama of scenes of wild grandeur and most quiet repose.

The evening found me safely domiciled—resting from the fatigue of twenty-seven hours' continuous travel. It is not my purpose to weary the reader with a personal narrative, and I have written thus far only as introductory to the subject of which I intend to write—which is the interviews held with Andrew Jackson Davis and Judge Edmonds.

Mr. A. E. Giles and myself, made a pilgrimage to Orange, the home of the Great Seer of modern times. Orange is a town mostly of residences of those who are crowded out of the city. The residence of Mr. Davis is on a quiet street, and I shall not soon forget the manner nor the words of Mr. Giles, as we stood looking down the street:—"Does it seem possible that in this seclusion dwells a man of the most perfect mental and spiritual perceptions of this or any other age, unknown by the great men of the age, and perhaps by his nearest neighbors?"

Our ring brought Mr. Davis himself to the door, and his cordial reception made us feel at once at home. "Bring your chair closer," said he gaily, to Mary; and we sat for two hours, talking of men, books, and things. There is a peculiar mirthfulness in Mr. Davis' conversation. Said he, "My garden has produced a plentiful crop of wild cucumbers, and my cherry trees a heavy one of leaves. What is better, I have given neither my time, and they have cost me no trouble." His study is a light and airy room, with a few books, and but a few. On one side is a lounge, on the other a desk, where he always stands while writing, as he says it is impossible for him to write while sitting at a table.

As we had received an invitation from Judge Edmonds to pass the evening with him, we were compelled to bid adieu all too soon, Mr. Davis accompanying us to the cars, and reserving the fraternal grasp to the last moment.

We found Judge Edmonds in his library, with his daughter Laura, through whom many of his most remarkable tests of spiritual identity have been re-

ceived. Until a late hour, the conversation uninterruptedly flowed. Judge Edmonds consistently maintains that Spiritualists should not organize, but that their doctrines should permeate and exalt existing institutions, as it were infusing a new vitality into their old forms. This is a question having two well defined sides, on both of which, strong arguments may be arrayed.

Laura is not mediumistic at present, but the Judge says his own powers are increasing, and refers his recovery from his recent attack of paralysis, to direct spiritual interference. He said when his physicians despaired, he did not. He knew that he should live, for his spirit friends had told him the exact time of his death, and it had not yet come.

Many of his anecdotes were of peculiar significance. Two of these I venture to transcribe. The most wealthy and influential citizens are constantly manifesting their interest in Spiritualism, by making inquiries of him. Once, a celebrated bishop of South Carolina, attended by an equally celebrated doctor, visited him, and desired to converse with some "advanced minds." A circle was formed, and a spirit of a little negro boy, a former slave of the bishop, manifested himself—"and by no effort of ours," said the judge, laughingly, "could we receive answers from any one else."

At another time, a lieutenant governor and several judges desired to have communications from Lord Bacon and Swedenborg. "I told them," said he, "that they must begin where I did, and work their way up."

We parted at a late hour, reflecting on the example furnished by this distinguished jurist, to the faint hearted, weak-spined Spiritualists. He has never denied, but boldly and consistently advocated his belief. Has he lost by it? Do we hear him complain of his sacrifice to the cause? Rather, his practice has rapidly increased, and now he finds himself unable to lay it down, and gaily says he is destined to die with the harness on. Such is ever the result of a bold and firm defence of the truth, not aggressively, but with consistent manliness.

Boston, Nov. 17, 1870.

## Electricity.

The oft repeated and somewhat stale charge, that spiritual manifestations are referable to electricity, renders all investigation into the peculiar aspect that force assumes in organic life, not only interesting, but necessary to the inquirer into spiritual phenomena.

In all those beings which manifest electric excitation, its production is made the especial object, and organs are found for that one purpose. Not a single species of the higher order of animals is endowed with this possession, and so far, it appears to belong to fishes only, and to be, even with them, confined to five families. The TORPEDO, several species of the RAY family, found on the Atlantic coast and in the Mediterranean Sea, SILURUS ELECTRICUS, allied to the salmon, inhabiting the Nile, the Senegal and Niger, TETRODON ELECTRICUS or the Indian Sword-fish, and GYMNOTUS ELECTRICUS or Electrical eel of South America, complete the list, of which the GYMNOTUS only has been carefully studied.

The power of the gymnotus is perhaps greatest, being sufficient to paralyze horses, kill small animals, and deprive man of sense and motion. The shock of the torpedo is less severe, but are accompanied with considerable pain. The electrical power becomes rapidly exhausted, and the fish may even die if excessively irritated; a few hours of rest usually restores its exhausted energies. The discharge has all the properties of static electricity, yielding a spark sufficient to effect chemical decomposition and render steel magnetic. This electricity is yielded by opposite organs, partaking, more or less, of the character of muscle from which they are modified. In

the torpedo they are of flattened shape and composed of two layers of membrane, between which is a whitish, soft pulp, divided into columns by delicate partitions. The contained fluid is a solution of albumen and common salt. In the gymnotus these columns run lengthwise of the animal. The silurus has no special organs; a dense layer of oreolar tissue surrounding its body, serving the purpose.

In all instances, the electrical organs are supplied with nerves of extraordinary size, the largest in the animals, and much larger than corresponding nerves in animals of the same size. If the integrity of its nerves be destroyed, the animal loses its electrical power. When the water in which it is placed is poisoned, the electric discharges are numerous and powerful, becoming weaker and weaker until the animal dies in convulsions. When the temperature of the water is reduced to thirty-two degrees, the electrical power is lost, but when it is elevated to eighty-six, the torpedo dies, exhausted by the repeated discharges, over which is has, at that temperature, no control.

Normally the discharges are under the control of the will, and are correlated with nervous force.

In the gymnotus, where the prisms are very long, and the component cells, or multipliers, of great numbers, the shock is most severe, equal to 3,500 square inches of surface of Lyden jar, charged to the utmost. The electricity produced by the muscles disappears, and it requires delicate apparatus to detect the residuum; yet we know that the structure of muscle and of the electrical apparatus of the gymnotus are the same, and thus have reason to suppose that the process of force carried forward in each are only different by the development the two make in opposite directions. The electrical organs are of little use now, but they may have been extremely so to remote ancestors, and have been retained by hereditary transmission, while the conditions which rendered them essential, and by which they were evoked, have disappeared. Their study, however, reveals to us the method by which transformations of force are effected. The muscles and the nerves are specially the apparatus for the manifestation of muscular power, which stands directly correlated with the light, heat, and the electricity of the body.

## Mr. Jesse Shepard.

We lately received a note from England, in which the writer, a personal friend, gives an interesting account of the success attending the musical seances of Mr. Jesse Shepard, the American prodigy and musical medium, while in Paris and London. The exercise of his gifts, in these two cities of the world, has created even a greater furore, with those who make music a special study, than his playing and singing did in New York and Boston.

Among the many celebrities in Europe who have been accustomed to attend his concerts, we can mention the Marquis du Plauty, Madame Le Baronne de Rondi, Madame Von Stoltz, the Duchess de Grammont, La Countess de Cleogey, the Countess de Jacob, Dr. Conneau, surgeon to the French Court, La Countess de Sievers, pronounced the greatest living Italian composer and performer, Monsieur Wertell, teacher of Jenny Lind, and Neilson, Felecia David, and many others of prominent distinction in social musical and civil life.

In *The Medium*, of Oct. 28th—a weekly Spiritual journal, published in London, by James Burns, 15 Southampton Row, Holborn, W. C.—there is over a column article, recounting the performances at a *soiree musicale*, given by Mrs. Walker to Mr. Shepard, on the occasion of his birth-day. The celebrated artist, Madame Antoinette de Sievers, played the first piece on the organ—one of her own compositions. The writer says, he has never heard such pathos and expression combined with faultless execution. The lights and shades falling suddenly from the fortissi-



no passages were rendered, by use of the expression stop, with marvelous tenderness. The crescendo and diminuendo passages were also executed in a manner that would psychologize one into the belief that it was many finely-strung spirit voices, borne off on the wind by a legion of the host of Saint Cecile. The next *morceau* was a grand aria, with accompaniment on the piano—one of Madame de Sievers's celebrated compositions. Every one was held spell-bound under the influence of this exquisite melody. It is but once in a lifetime that one can listen to an artist like Madame de Sievers under such an inspiration. The expression of the face changes to suit every word, so great are her powers of musical conception and adaption. Grief, pain, love, pity and sympathy, all find a place in the never-ending repertoire of musical genius. A charming Spanish air was next sung, which showed the power of descriptive and characteristic melody.

Mr. Shepard was influenced to sing and play with even more than his accustomed power. He sang the soprano part of Rossini's great duet—"Qui est Homo," from the *Stabat Mater*, while Madame de Seivers executed the contralto. Mr. Shepard was also controlled to play both organ and piano, with one foot on the pedal of the piano and the other on that of the organ, he played a magnificent symphony in two movements, the harmony and time corresponding on both instruments.

This manifestation is new to Mr. Shepard, and is one of the most wonderful that has ever been given through him. The music performed on the organ and piano had a grand effect, and was executed in the most brilliant style, with rapid allegro movements, principally in minor keys. The first movement opened in C minor, with modulations that would confound a professor of the Beethoven school, or put in motion all the musical bumps of a student of Wagner. Such is the formation of Mr. Shepard's fingers that in the execution of long passages, or in complicated chords and octave runs, his hand is made to move as though it had the strength of four instead of one. Octaves are played with the same velocity as scales, and the left hand seems to rival the right in rapidity of motion. B

### J. S. Loveland's "Confession."

The *Present Age* of Nov. 26th, has a long article from the pen of Mr. Loveland, under the caption, "Confession of Faith." Here is the pith of his two columns:

"To sum up, we believe the phenomena usually called spiritual, are, so far as the physical and trance phase are concerned, purely mundane, and furnish no positive evidence of an existence hereafter, or of the so-called return of spirits to their friends in the body. The belief that they do, is due to the eager credulity of men, and the absence of any knowledge of the forces equal to their production."

Who, in this enlightened age, cares what J. S. Loveland "believes?" When a competent investigator candidly tells people what he *knows*, they listen; but beliefs are too common and churchal to claim the attention of thinkers. As an offset, however, to Bro. Loveland's dubious "belief" that the "physical and trance phenomena called spiritual, are purely mundane," we affirm that there are millions—and we are one—who *know* that spirits "return to their friends in their bodies."

This gentleman has long advocated a species of diluted Spiritualism, bordering upon a sensuous materialism. Few, therefore, are disappointed at his present course. As a speaker, his last engagement before going to California, was in Battle Creek, Michigan.

Mr. Loveland, considered from a metaphysical standpoint, is a sound and able writer, and so far as he is in the right, we wish him abundant success. He is evidently afloat or unsettled in many directions. That famous "report," of which he was the backbone, made at the Cleveland National Conven-

tion of Spiritualists, foreshadowed his future. It was then prophesied that he would ultimately "go to his own place"—a frigid materialism.

He is now lecturing in California, "exposing the delusions of Spiritualism." ||

### Personal and Local.

J. M. Peebles has returned from his family and home in Hammonton, N. J., to this city, to lecture during the months of December and January.

E. V. Wilson is in Cincinnati this month. He has been actively engaged in Cleveland and vicinity, for a month past, lecturing here Sundays, and holding seances every Monday evening, and giving four lectures and seances out of the city during each week. He had more calls than he had time to give the people, who are so eager for tests.

E. S. Wheeler lectures in Philadelphia during this month.

Dr. H. T. Child and wife, of Philadelphia, were delegates to the late Woman's Rights Convention held in this city. The Doctor was Secretary.

We learn by a letter from J. A. Stevens, Lewiston, Maine, formerly agent for Mr. Harry Emerson and wife, the physical and musical mediums, that they will stop in Cleveland on their western tour this winter.

We clip the following from a Wheeling, (W. Va.) paper:

"Mrs. M. J. Wilcoxson lectured yesterday, both morning and evening, in Hornbrook's Hall, to large and deeply attentive audiences. Any one hearing her cannot avoid being convinced that she is sincere in what she says. Her quiet, dignified demeanor on the rostrum, her plain and precise language, uttered forcibly, and yet without the least rant, impresses her hearers favorably, confirming those in their opinions who already sympathize with her in belief, and inducing those who have heretofore given no attention to the subjects upon which she lectures, to bestow on them more than a passing thought. She is to speak again next Sunday morning and evening."

### The President and Progress.

We take pleasure in calling particular attention to the very clear and straight-forward statement of one of our new and able correspondents, who writes in this issue concerning President Grant and Progress.

The present status of the Indian question is admirably stated, and proper recognition given him who, from the first, has steadily persisted in trying with every honest effort to have something like justice done to the red man of our country.

It is not too much to ask of every Spiritualist in the land, for they have always been specially interested in this subject, to give President Grant all the aid which comes from their sincere sympathy and active co-operation in rendering common justice and common right, in a direction wherein we as a nation have been fearfully deficient.

We believe it was Jefferson who said he trembled for his country when he remembered that God was just. Let us, as a body and as individuals, not have this sin laid to our charge. B

TO OUR SUBSCRIBERS.—Many of our subscribers will find the "stamp" upon their paper, which indicates the time when their subscriptions expire. We are grateful to those who have been notified, for PROMPT RENEWAL, and hope others may do the same, that we may commence the 4th volume of this journal, at the beginning of the year, without a SINGLE DELINQUENT. ||

DELAYED.—We have been unavoidably delayed in issuing this number, on account of the Cleveland Paper Company failing to furnish white paper with which to print it. Our paper being an odd size, we are obliged to have what we use made specially for that purpose. Hence, owing to carelessness in filling our order, by the employees of the Paper Company, we have again been thus annoyed, and our readers disappointed in not receiving their paper when due. We have now made arrangements which will effectually obviate all such difficulty in future. ||

### Who are Christians?

Henry Ward Beecher says:

A Christian ought to be known by his appearance; he ought to be polite, ought to have common sense, but ought also to be faithful and true.

"True as preaching," Mr. Beecher. When I hear a Methodist denounce a close-unionist, because of his faith in the sanctifying power of immersion, I know he is not a disciple of him who did not care two straws in whose name devils were thrust out, so some poor human soul found rest.

When John Calvin, jr., disclaims fellowship with the followers of John Murray, because this other John hopes for the everlasting peace of all souls, why, any child may know that the divine law of charity is lacking. When the so-called Christian sends the gospel to China, and then refuses Char Chun China a spot on Christian soil, by his "appearance" we conclude that he hates his brother, and that the Nazarene faith is not in him. When Catholic and Protestant inaugurate a religious war, and fight for Christ's sake, we wonder if they have read the Sermon on the Mount, and the cradle song—

"Birds in their little nests agree,  
And 'tis a shameful sight  
To see children of one family,  
Fall out, and chide, and fight."

When all the Christian sects join hands and heads to slay the young child, Spiritualism, we know of a surety that Herod, and not Christ, is the God they worship.

When the Spiritualist claims to love the good angels, and hates his brother, I know by his "appearance," that the truth is not in him.

When John Smith Brown goes to church Sunday; to the Wednesday evening prayer meeting; when he pays tithes on all his goods and grounds, and then cheats in weights and measures, I know by his works that he is simply a charlatan, and afar from the Christ kingdom. When Mrs. Smith Brown leaves her own heathen children, to work in sewing societies for the heathen of other lands, I wonder if she is not a whitened sepulchre.

"Christians ought to be polite." Let us apply the Beecher rule. Mr. Blank goes home at war with all the world. He has tried all day, hard, to be polite to his customers, just for *custom's* sake. Here the Christian mask falls: his tea is too hot or too cold; the bread is not to his taste—so he snaps and snarls at his wife. She forgets her Christian graces, and pours out her wrath upon the cooks, or, often, what is worse, upon the dear, defenceless children. The baby-world joins in the jargon, and Babel breaks loose. They are all barbarians, every one of them. Try sewing societies, tea parties, clubs, saloons, churches, by Mr. Beecher's rule, and the verdict will be, "Miserable sinners, and unworthy the name Christian."

A man who keeps a good stomach, who is clean within and without, who pays his debts, who deals justly in little and large things, who abhors religious shams and political frauds, who will not lie, who refuses to bow the knee to unknown gods, is a Christian, and not far from the kingdom of heaven.

I like a good jolly Christian; one who sees glory in the clouds, brightness in sin-darkened souls, angels in our prisons and dens of darkness and infamy. I like the "polite, common sense" Christians, who, finding lambs astray, will take them in their human arms and bear them tenderly back to the fold. I like the large-hearted Christian, who will be "polite" in little things; who will bless with words, "faithful and true," Hagar and her famishing baby; the woman who wears the "scarlet letter," and the man who wears the mark of Cain.

Who does not like to see, above all things, Christian women who hate little bickerings; who are deaf and dumb where there are family feuds and neighborhood gossipings; women who will not pollute their souls with unclean things, their lips with lies, their hands with unholy deeds!

We hope and pray for the good time when Christians will be what Mr. Beecher says they ought to be, "polite, true, faithful." H. F. M. BROWN.



## Clippings and Comments.

BY GERTIE GRANT.

A Miss Stocker of Boston has left \$5,000 to educate young men for the Church.

Miss Stocker had a right to dispose of her money as she chose, but to an outsider the bequest has a crazy look. Only think of a woman in this age, leaving money to educate young men, when the doors of our best colleges are shut squarely in the faces of young women. Women are asking for knowledge, and are everywhere petitioning against closing to them the best colleges in the country; this woman seeing this great wrong—hearing the cry for knowledge, has left \$5,000 to fit men for the ministry, and not a dime to lift the girls into the sunshine.

This very woman had good need of the gospel which teaches justice, mercy and fair dealing.

COMPLIMENTARY.—Our friend, Matthews, Editor of the *Ohio Democrat*, after copying the excellent article of our associate, E. S. Wheeler, on "Incorporations," which had been copied into the *Banner of Light*, thus expresses his opinion of our able cotemporary and THE AMERICAN SPIRITUALIST:

It is seldom that an article embodying sounder political views than the foregoing, appears in any party newspaper; but the *Boston Banner of Light*, and the *Cleveland AM. SPIRITUALIST*, are in no sense political, but decidedly spiritualistic religious journals, of high standing, and not by any means afraid to talk out in meeting, and denounce wrong doing, the assertions of anybody to the contrary notwithstanding, whether clergyman or layman. This may account for the milk in the cocoanut. We commend both the above named papers to an intelligent reading public; and in answer to the question, "Can any good thing come out of Nazareth," we have only to say, "Come and see."

## Suspended!

The First Congregational Church of Oberlin, at a meeting held Friday last, suspended Dr. Jay F. Galentine, formerly a member of that church, until after his trial. A committee was appointed to wait on him after his case has been heard in court.—*Ex.*

Suspended! Indeed, good brethren, you are going to wait until a court trial by this unregenerate, corrupt, sin sick world, shall find out whether this murderous professor of religion, and church member, is guilty, before you deal with his case! Do you not know, every one of you pious pretenders who belong to the same godly church conclave, that he *is guilty of murder now?* Do you not know that it was the bullet sent from his hand, that drank the life-blood of his victim's heart? Of course, you do.

Verily brethren, you had better hurry up with the case, or your *bloody brother* may be "suspended" by the neck before the church and your omnipotent God get a chance at the Christian culprit. The sheriff will care little for your suspension, as will the murderer, if he has the requirements of the law. ||

## Mediums' and Speakers' Convention.

The fourth quarterly Convention of the Mediums and Speakers of Western New York, for 1870, will be held at Johnson's Creek, Niagara county, Saturday and Sunday, Dec. 17th and 18th, commencing each day at 10 o'clock.

Our friends at Johnson's Creek and vicinity, have enjoyed two of these baptismal seasons, and are anxious for another. They engage to meet, at Middleport depot, such as arrive by cars on Saturday morning, and convey them to the Convention; and to hospitably entertain all who attend from a distance.

A cordial invitation is fraternally extended to all seekers after truth, to attend.

J. W. SEAVER, }  
P. I. CLUM, } Com.  
FR. RICE, }

Nov. 20, 1870.

## NOTICE.

Wm. A. D. Hume, Dr. J. W. Stewart, and Mrs. Martha Clark, have each a letter at this office, waiting for them. ||

## Correspondence

BENTON HARBOR, Mich., Nov. 9, 1870.

DEAR AMERICAN SPIRITUALIST:

I feel that I can call you thus, having been my constant companion from your first issue. Yes, when in your infancy, it seemed as though it would be impossible to keep the breath of life in you; but with careful nursing, the counsel of mature minds, and wise management, you have gained strength and vigor, and have grown to be one of the first Spiritual papers in the United States—second to none.

I see by stamp on paper of Oct. 22d issue, that my time has expired. Being so much attached to you, I cannot get along without you; so enclosed please find \$2.00, for one year's subscription for myself and a new subscriber. I have tried hard to get other names. There are very many here who would like to subscribe, but times are hard, and money is so scarce they dare not spend one dollar, for fear they will come to want.

Most respectfully, S. G. ANTISDALE.

MIDDLEPORT, O., Nov. 14, 1870.

MESSRS. EDITORS:

Enclosed find \$2.00. Send papers as follows \* \* \*  
Gentlemen, you merit success, and I hope you may achieve it. Truly yours,

J. M. EVANS.

EDS. AMERICAN SPIRITUALIST:

Enclosed find \$1.00 for THE SPIRITUALIST one year. Our last paper is No. 22; continue with No. 23. We cannot do without it. My little Methodist wife likes it very much. Yours truly,

R. A. D.

EDS. AMERICAN SPIRITUALIST:

Dear Sirs:—Please accept the enclosed, as a renewal of my subscription to your paper. When I get richer, I'll contribute more to a paper which richly deserves support, both for the justice of the principles it supports, and the ability exhibited in their advocacy.

Your friend,  
H. B. VINCENT.  
BEDFORD, Ind.

DEAR SIR:

Enclosed I send you \$1.00. Please put it to my credit for your most valuable paper. Can't you send some sound mediums and lecturers this way. My house is open to such at all times, and our people would turn out and patronize liberally. Come ahead, some one.

Truly yours,

J. D. THOMASTON.

TUSCARORA INDIAN RESERVATION, }  
Niagara Co., N. Y. }

A. A. WHELOCK:

Dear Friend:—

I am now stopping with the Chief of the Tuscaroras. He is a noble specimen of humanity. In person he is about six feet three inches in height, well proportioned, and weighing over 200 lbs. His wife is a noble squaw, and fully his equal, not in stature, but in intellect. She is well educated, intelligent, and speaks good English. She is sister to E. S. Parker, the U. S. Commissioner of Indian Affairs at Washington, to whom and by whom official reports are made and published, concerning the dealings of the U. S. Government with the Indians.

This tribe numbers about 350 Indians. They are located about seven miles from the Falls of Niagara. They own between 6,000 and 7,000 acres of land, secured to them by the United States Government, which they cannot sell without special permission.

This Chief is over sixty years of age, and resembles an old-fashioned, New England farmer. His farm consists of 200 acres of land, under good cultivation, 25 acres of which is in orcharding, of the best kinds of grafted fruit. They pick the apples by hand, pack them carefully in clean, new barrels, two and one-half bushels in a barrel, and sell them for \$1.50 per barrel, the barrels costing 50 cents each. They ship their apples to Cleveland, or to any part of the world. They sold 500 barrels last year.

The name of this chief is John Mount Pleasant, and

a pleasant old chief he is. He lives in a good house, painted white; beautiful shade trees and shrubbery in front; well furnished; floors carpeted; a rich library of most excellent books. He keeps four span of horses, most approved farming implements, ploughs, mowing machines, and one threshing machine which cost \$600, and takes ten horses to run it.

In conversing with him, I found he was not a stranger to "spirit manifestations." He had been a subject himself, of some remarkable gifts, which could be accounted for on no other principle than by "spirit phenomena." I think my present visit will be limited to this tribe. They have a band of music, which meets to-morrow evening, at the Council House, where I met in council with them yesterday. Yours, etc.,

JAS. S. PRESCOTT.

## LITERARY NOTICES.

YEAR BOOK OF SPIRITUALISM.—We are happy to acknowledge the receipt of a copy of this work, from its enterprising publishers, William White & Co., Boston. A hasty glance over its pages assures us of the neatness and general correctness of its mechanical work, which has already given the firm of William White & Co. an enviable reputation; although we notice quite a number of typographical errors, which indicate that the book was crowded to press and rushed through in too great haste.

It is edited by those well known Spiritualists and popular writers, Hudson Tuttle and J. M. Peebles. A glance at its contents is a sufficient promise of a "feast of good things" all through the book. It is a happy hit in the direction of something practical regarding the present status of Spiritualism. It will have an immense sale. Price, cloth, \$1.25, postage 16 cents; paper, \$1.00, postage 12 cents. For sale at this office.

*Scribner's Monthly*, for December, its second number, has reached our table, presenting even more attraction than the first, which speaks well for the determination of its publishers to reach a high standard of magazine excellence.

Its illustrations are numerous, and even better than in the first issue. The sweet poem, for autumn, by Mary E. Dodge, is full of a touching tenderness, that can but thrill the heart, as we read—

"So I felt, and I would not look skyward,  
Nor earthward, but only at him—  
At him, with his clear, dying vision,  
Who saw not the earth growing dim.

At him, till alone in the garden,  
I stood with the husks of the flowers;  
Alone, and the pitiless autumn  
Sent dead leaves about me in showers."

Among the many excellent articles, are two pungent thrusts at popular errors, by Dr. Holland—"The Heathen and the Saints," and "Diversity in Unity." Get "*Scribner's Monthly*" and read it. Edited by Dr. J. G. Holland, and published at 654 Broadway, New York.

*Our Young Folks* for December, has arrived. "We Girls," were found interesting as usual; the "girls" were always interesting to us. But we confess to a growing partiality for "We Girls," of "*Our Young Folks*," and are indeed sorry that Mrs. A. D. T. Whitney must "let the world go round the sun again, a time or two," before we can meet "We Girls" again, with "*Our Young Folks*."

The excellent representation of a "School for Freed Children," on the first page, gives us "fits of laughter" by the hour—which is frequently renewed in reading their history. We do not see how "Cris" could get along without a "Freedman's Bureau," to put "dem dar clothes" of his in, for safe keeping. Whoever reads "*Our Young Folks*" for December will surely get double the worth of their money. Published by Fields, Osgood & Co., 124 Tremont St., Boston, Mass.

*Arthur's Lady's Home Magazine*.—The December number of this "Queen of the Lady's Magazines," is the richest and handsomest ever issued. The publishers announce their intention to make it lead all others for the coming year, in the "richness and extent of its illustrations, the brilliancy of its novelets and stories, the beauty of its getting up, and the high tone of its reading." As an earnest of what is to come in 1871, we have in this number a fine steel colored fashion plate, a cartoon on toned paper, giving a lovely picture, called "The Welcome Home," a double fashion engraving, and a large variety of styles of dress and patterns for needle-work. Send a stamp for postage, to T. S. Arthur & Sons, Philadelphia, and get a copy of this elegant number of the "*Lady's Home Magazine*." You will, if you see it, surely want the magazine for 1871. ||



*The Children's Hour.*—The December number of this pure and beautiful magazine, closes the year, and we advise all who wish to put into the hands of their little ones a wise counselor, a loving friend, and a pleasant companion, to take it for 1871. T. S. Arthur, the editor, will commence a serial in the January number, called, "The Wonderful Story of Gentle Hand," which cannot fail to be deeply interesting. A Holiday Supplement will be given with this number, containing nine Carols for Christmas, new and old. Send a stamp for postage, to T. S. Arthur & Sons, Philadelphia, Pa., and get a specimen of "The Children's Hour."

**A NEW PAPER.**—We have received No. 1, Vol. 1 of the "American Journal of Spiritual Sciences," published in New York city, monthly, at two dollars per annum. It is edited by H. Hall, and promises to be enlarged on or before January next. As spiritual science is the basis of all science, it necessarily follows that to have a proper comprehension of things, we must first understand the foundation upon which they rest. The field is deep and broad, and we heartily welcome every effort and all available means, for bringing to light the hidden treasures of science.

*The Iconoclast.*—We have received No. 8, Vol. 1, of a neat little sheet, published monthly, at Washington, D. C., by "the National Liberal Reform League," with the above significant title: Its selections are choice and pointed, and we wish this young "idol-breaker" success in its iconoclastic blows, until the idols, the dogmas of orthodoxy, are all destroyed.

*The Medium and Daybreak.*—This weekly journal, devoted to the history, phenomena, philosophy and teachings of Spiritualism, comes to us with the improvement of a new, suggestive and neatly executed head-dress. The words, "The Medium," are cut in form of an arch, the right corner resting on the volumes of history—Veda, Zend, Al Koran, Jewish Bible and Human Nature; the left on the volumes of Liberty, Progress, Psychology, Great Harmonia, Arcana Celestia, and modern Spiritualism. The arch spans the planet, from behind which the rising sun is seen sending its illuminating rays of light to the clouds, sufficiently to show the words, "and Day break,"—which completes the expressive title of this able journal. In the left corner, above the volumes, sits a female scribe, drawing with diamond-pointed pen, under direction of inspiration, from the fullness of their history; while in the right-hand corner stands the form of a male, seemingly exploring the principles contained in the volumes upon the right. The design is comprehensive; the execution fair. It looks neat, plain, substantial. As the English people would say, "It is really clever."

#### PASSED AWAY.

Mr. Asa Talcott of Madison, Ohio, has gone home. Mr. Talcott was born in Dalton, Mass., in 1801. When quite young, he came to the then new West. He was one of the early settlers of Madison; one of the first to devise ways and means for the physical and mental improvement of those about him. He aided liberally in building schoolhouses and churches, and was first to suggest and help to organize in Madison, the Lodge of Odd Fellows, of which he was ever a respected member. In early life, Mr. Talcott was a member of the Presbyterian church; but the broad faith of universal salvation commended itself to his reason, so he accepted it joyfully. When Spiritualism found its way to the heart of our brother, he gave it a hospitable welcome, and cherished it lovingly, to the close of his earth life.

On the 13th of November, Mr. Talcott saw his loved ones who had crossed to the other side. He said, "They wait," and bidding a hasty good-night to the earth-friends, he turned with the waiting ones, to the City of Life.

On the 26th, a large congregation was assembled in the Town Hall, to pay a last tribute of respect to a good citizen, friend and relative. A requiem by the choir, was followed by prayer by Rev. Mr. Chesbro. Mrs. H. F. M. Brown gave the address. The Odd Fellows concluded the services at the grave.

Joy and peace to thy risen spirit, brother. We have not parted; the holy bonds of "friendship, truth, love," are not broken.

#### LECTURER'S REGISTER.

[This list is published gratuitously. It will be extended as fast as those interested notify us of its reliability. Will those concerned keep us posted?]

Allyn, C. Fannie, permanent address, Stoneham, Mass. During Oct. in Kansas City, Mo. During Nov. in Cincinnati.  
Barrett, J. O., Glen Beulah, Wis.  
Ballou, Mrs. Addie L., Chicago, Ill., care *R. P. Journal*.  
Brown, Mrs. H. F. M., Chicago, Ill., care *Lyceum Banner*.  
Byrnes, Mrs. Sarah A. Permanent address 87 Spring street, East Cambridge, Mass. In Chelsea, Mass., Nov. 6, 13; in Plymouth, Mass., Nov. 20, 27, Dec. 4, 11; in Woonsocket, R. I., Jan. 1, 8; in Baltimore, Md., during April.  
Brigham, Mrs. Nellie J. T. Permanent address, Colerain, Mass. In Lynn, Mass., during Nov., Washington, D. C.,

during Dec., Boston during Feb., Philadelphia during April and May.

Burnham, Mrs. Abby N. Address 10 Chapman st. Boston.  
Bailey, Dr. James K. Box 349 La Porte, Ind.  
Carpenter, A. E. Care *Banner of Light*, Boston, Mass.  
Chase, Warren. 601 No. Fifth street, St. Louis, Mo.  
Clark, Dean In Chelsea, Mass., Nov. 27. Address care *Banner of Light*, Boston, Mass.  
Child, Dr. A. B. Address 50 School street, Boston, Mass.  
Cooper, Dr. James Bellefontaine, Ohio.

Cowles, J. P., M.D. Ottawa, Ill.  
Currier, Dr. J. H. 39 Wall street, Boston, Mass.  
Daniels, Mrs. E. L. 10 Chapman street, Boston, Mass.  
Doten, Miss Lizzie Pavilion, 57 Tremont st., Boston, Mass.  
Denton, Prof. Wm. Wellesley, Mass.  
Davis, Mrs. Agnes M. 289 Main street, Cambridgeport Mass.  
Davis, Miss Nellie L. 49 Butterfield street, Lowell, Mass.  
Dunn, Dr. E. C. Rockford, Ill.  
Doty, A. E. Illion, Herkimer county, N. Y.  
Dutton, Geo. M.D. West Randolph, Vt.  
Forster, Thomas Gales In Philadelphia during Oct. Jan and Feb., in New York during Nov., in Boston during Dec., in Baltimore during March, in Troy during April, in Salem during May.

Foss, Andrew T. Manchester, N. H.  
Fishback, Rev. A. J. Sturgis, Mich.  
Fish, J. G. Address Hammon, N. J.  
Fairfield, Dr. H. P. Ancora, N. J.  
French, Mrs. M. Louise, Washingtonville, So. Boston.  
Gordon, Laura DeForce Box 2123 San Francisco, Cal.  
Graves, Kersey Address Richmond, Ind.  
Greenleaf, Isaac P. 1061 Washington street, Boston.  
Greenleaf, N. S. Address Lowell, Mass.  
Guild, John P. "Lawrence, Mass.  
Griggs, Dr. I. P. Box 409 Fort Wayne, Ind.  
Hardinge, Mrs. Emma, Address 229 E 60th street New York City.

Hinman, E. Annie Falls Village, Conn.  
Hoadley, Mrs. M. S. Townsend, Fitchburg, Mass.  
Horton, Sarah A. East Saginaw, Mich.  
Houghton, Dr. Henry M. Montpelier, Vt.  
Hull, Moses Permanent address Hobart, Ind. During Dec. in Baltimore, March and April in Washington.  
Hull, D. W. Address Hobart Ind.

Hubbard, Julia J. Speaks in Plymouth, Mass., Dec. 18, Address Box 455 Portsmouth, N. H.  
Hodges, Dr. J. N. No. 9 Henry street, East Boston.  
Holt, Charles, Warren, Warren county, Penn.  
Howe, Lyman C. Box 99 Fredonia, New York.  
Jamieson, Wm. F. Lake City, Minn.  
James, Abraham Pleasantville, Penn.  
Johnson, Susie M. Baltimore during Jan. Permanent address, Milford, Mass.

Kellogg, O. P. Address East Trumbull, Ohio.  
Knowles, Mrs. Frank Reed, Breedsville, Mich.  
Leys, Jennie Speaks in Salem, Mass. Dec. 4, 11. Address care Dr. Crandon, Tremont Temple, Boston.  
Logan, Mrs. F. A. Address care Warren Chase, St. Louis.  
Loveland, James S. 350 Jessie street, San Francisco, Cal.  
Lynn, Cephas B. Address care AM. SPIRITUALIST, corner Sheriff and Prospect sts. Cleveland, O.

Mathews, Sarah Helen Quincy, Mass.  
Mayhew, Dr. John Box 607 Washington, D. C.  
Maynard, Nettie Colburn White Plains, N. Y.  
Middlebrook, Anna M. Speaks in Baltimore during October Permanent address Box 778 Bridgeport, Conn.  
Mossop, Mrs. A. E. Permanent address Dayton, O.  
Mansfield, J. L. Box 137 Clyde, O.  
Peebles, J. M. Speaks in Baltimore during May. In Cleveland Ohio for ten months from Oct 1st. Address care AM. SPIRITUALIST, cor Sheriff and Prospect sts. Cleveland, O.  
Pierce G Amos Box 87 Auburn, Maine.

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Believing that a few letters and certificates from those who have been cured of Intemperance, and from those who have had their friends redeemed from this curse, would be evidence that this disease can be cured, I give a few of the great number which I have received:

**RECOMMENDATIONS:**

The following letter is from an Ex-Member of Congress from the State of New York,

*My Dear Sir:*—Thinking you may feel some curiosity to know of my health since coming home, I write to say that my experiment of your treatment is beyond all question a perfect success.

Hoping I may be the means of putting many others in the way of making your acquaintance, I am, with best wishes to you and yours,

O. B.  
Quincy, Ill., Oct. 12th, 1867.

*Sir:*—The two bottles of medicine, sent to my address here have accomplished thus far all that you claimed for it. \*

I have met the Young Men's Christian Association, and presented to them what I believed to be the merits of your medicine, urging their immediate action in the recommendation of its use in the Asylum of Good Templars, which institution is yet in its infancy, having incurred heavy expense in the procuring of a proper house or home. Yesterday I was waited on by a committee of three, saying that they had decided on giving it a trial.

MRS. A. E. DUNAHOO.

South Onondaga, Oct. 17th, 1867.

*Dear Sir:*—Your "Radical Cure" for intemperance has proved so beneficial to my husband, that some of my friends wish me to write for more.

My husband was and has been for some years very intemperate; but, thanks to you and our Heavenly Father, he is entirely cured, and words will hardly express our gratitude. I sent before in Mrs. Bradley's name, for fear I could not persuade him to take it, but now he is willing to say he owes his cure to your medicine, and for it we shall ever remain grateful to you.

MRS. O. H. AMIDON.

South Onondaga, N. Y., Oct. 17th, 1867.

*Sir:*—Enclosed find six dollars (\$6.00) for which send your "Radical Cure" to O. H. Amidon, Syracuse, N. Y.

He has been cured by its use, and others are wanting to try it. Send the quantity you can afford to for the enclosed money. Forward by express at your early convenience.

Send a dozen circulars, if you please.

Yours, &amp;c.,

PHEBE BRADLEY.

*Sir:*—Thinking you might wish for my reference with regard to the efficacy of your "Cure," I give you the address of T. V. D., Buffalo, N. Y., to whom you may write for particulars. You may remember that I caused to be sent to you from Rochester, N. Y., an order for some of your medicine a year ago. He is a thoroughly cured man, not only of rum-drinking but also of tobacco-chewing, and has resumed his place in his father's affections and business.

W. A. KNIGHT, 701 Broadway, N. Y.

Pequonock, Conn., July 19 1865.

At the request of Mrs. W., I write you. She received our circular two weeks ago last Monday. I received the medicine I ordered ten days after I sent the money, and it has proved to be a perfect cure so far, for the one I got it for,

used only one bottle, and he has not taken one drop of spirit since, nor does not have any desire for it, nor to go where it is kept. He is a changed man entirely. To-day I carried the bottle I had left to Mrs. W., to cure her husband. If it will cure him it will cure any one. I fear one bottle will not be enough for him. Please write as soon as you receive this.

Address

F. B. STEBBINS,  
Pequonock, Conn.

Eastville, Va., Nov. 1, 1864.

*Dear Sir:*—Some weeks ago I ordered one of your circulars hoping to benefit a friend fast sinking into a drunkard's grave. I persuaded him at length to send for the medicine—he took it, and it has worked a perfect cure; the very smell of whiskey is now loathsome, and the same of beer, cider, and all alcoholic liquors. He is now another man—his wife the happiest of women. I wish you now to send me a package of circulars for distribution—I wish to do all the good I can.

Respectfully,

T. W. SMITH.

Lyndon, Vt., May 2, 1864.

*Derr Sir:*—Your Remedy for Intemperance has been instrumental in bringing joy and peace to our once unhappy home, and nearly restoring the patient from his former habits, although circumstances beyond my control prevent me from following the directions minutely as I otherwise would have done. Language is far too feeble to express my gratitude to you as the preserver and restorer of one who is dearer to me than life. Please send me two more bottles without one moment's delay as I have only one dram left, and I do not feel safe without it.

In haste,

JANE BARTLETT  
Lyndon, Vt.

The following is from a gentleman who formerly kept the Alms House in a neighboring town. Two men have been cured, have left the Alms House, and are now supporting themselves and families, when before, the town had to support them. The medicine was given nearly two years ago.

Plymouth, Aug. 27th.

*Dear Sir:*—I have been away from home most of the time, since meeting you in Boston, and have not noticed your cure in the papers; I will as soon as I can get time. In regard to the Alms House inmates I would say, after having given your medicine for a short time, the inclination for strong drink was very much lessened, and the persons often said to me they were not going to drink any more, and time proved they felt and meant to do so. Two of the cases are now out of the house, and supporting themselves and families. I herein give my testimony, in any case of drunkenness, that I could calm the patient in one hour's time, by giving only one teaspoonful of the mixture, without the individual being aware of taking anything out of the common course of drinks. It is not detected by the inebriate till he feels the effect of it in his stomach, taking away all desire for strong drink. No person who has a friend or relation addicted to the habitual use of intoxicating liquors, should be without it, or even would be, after giving it a fair trial. More anon.

Yours truly,

D. C. CLIFFORD.

Boston, Sept. 1st, 1864.

You wished me to state what I know personally in relation to the effect of your "Radical Cure."

You kindly presented me, some months ago, with a number of bottles. The first cure was that of a gentleman who had for years been addicted to the use of ardent spirits—so much so, that there was scarcely a day but he was intoxicated. From a high business standing he was brought down to utter want. He used only one bottle, and is now engaged in his former pursuits, with a dislike as strong against, as it was formerly for, ardent spirits. I might mention three other cases, with the like gratifying results, with which I am cognizant.

Very truly yours,

J. R. DILLINGHAM.

Providence, R. I., March 18, 1865.

*Dear Sir:*—Since writing before, I have heard of a perfect cure that has been cured in this town by your medicine. Will you please to write so that I can get the letter by Saturday, and tell me how many bottles at the most it will take to effect a radical cure. I want enough to cure him [speaking of a friend] without stopping to send for more.

Yours truly,

M. J. LAKE.

Chicago, March 8, 1865.

*Sir:*—I now write to let you know that the man that took your medicine last October, in Groton Junction, has not drunk since, and says he never will drink again. Since I came here, I have been telling how much good the medicine has done. There is a lady here that wants to get it for her husband, so I thought I would write to you and see what way you can send it.

MRS. MARY ANN MURPHY.

147 N. Green Street, Chicago, Ill.

The following letter is from an ex-member of the Massachusetts Legislature

East Boston, March 4, 1867.

*Sir:*—I feel it a duty to humanity to inform you of the result of my observations in regard to your remedy for drunkenness. I first became acquainted with you, when you with others brought the subject of an Asylum for Inebriates before the Legislature of this State, of which I was then a member. The evidence before the Committee was conclusive in favor of your "Radical Cure for Intemperance."

Wendell Phillips, Esq., stated that the ratio of cures which

had been made in different institutions and the result of comparison was six to one in favor of your remedy. Judge Russell's letter to the Chairman of the Committee, was decisive in regard to the success of your practice, as was also the testimony of a large number of gentlemen, who stated what your medicine had done for them personally; besides hundreds of letters, speaking of the wonderful success of your medicine. I must say that I was surprised, for I had been looking at reformatory means of ridding men of this curse, rather than to medication, to save the inebriate. After hearing the testimony of such a large number in favor of your manner of treatment, I recommended it to some of my acquaintances, and have been more and more favorably impressed with the surprising effect of your Remedy, in removing the appetite for intoxicating drinks. I would also state that I have advised some half-dozen of my personal friends to use it, and so far as I know, all have been cured.

JOHN B. HAM.

This certifies, that, at the suggestion of some of my friends, I called upon Dr. Beers, to inquire in regard to his Radical Cure for Intemperance. I was very favorably impressed with his philosophy of the cause and cure of Intemperance. At his request, I called on a number of ladies and gentlemen, whose names were given me, who had been cured of all desire or appetite for stimulating liquors, and who were earnest in their expressions of gratitude for the wonderful change which the medicine had produced. Although hitherto quite skeptical in curing intemperance by medication, I must say that the evidence in favor of his practice is overwhelming, and I can truly say [if human testimony is worth anything] that if the people of Boston really knew what the Radical Cure is doing to change the condition of homes and families—from wretchedness and misery to happiness and peace—it would create such an excitement in this city as has seldom been seen.

Truly your friend,

IGNATIUS SARGENT, M. D.,  
Boston.

Malden, Aug. 30th, 1864.

*Dear Sir:*—I think it my duty to inform you of two cures by the use of your medicine, which came under my particular notice, in Providence, R. I., some two years ago. One of them, within ten years, from being a man of more than ordinary business capacity, through the use of intoxicating drink sank lower and lower, until he got into the gutter, where the "Radical Cure" found him, took away all appetite for strong drink, and to-day he is a man again, enjoying the confidence and respect of his friends. Another case in the same city, was a gentleman of culture and wealth, who had become so degraded by the use of stimulants that he was given up by his friends as a hopeless case. He was told of the "Cure," and said, "With a little help, I can overcome this habit." The poor man little thought that the membrane of his stomach was diseased, and that no coaxing or driving could remove it. Only a judicious course of medication with the "Radical Cure" would remove the malady. He used the medicine, is wholly himself again, and is now holding a high office under the federal government. If the facts in relation to these two cases will be of any benefit to the cause of humanity, you are at liberty to use them.

Yours truly,

C. C. HOMER.

This letter is from a friend who has taken some interest in letting the good effects of the "Radical Cure" be known:

Hartford, Aug. 16th, 1864.

*Dear Sir:*—Since being here, I have become acquainted with a case of intemperance, which, I think may be cured by your Remedy. He is perfectly willing to take your medicine, so that it will not be necessary to take it in liquor. In another instance I have recommended your Remedy, and it proved cure. The last I knew about it the man had not drank for over a year, nor had he any inclination to. I shall send for the medicine for this man as soon as I get your answer.

Yours truly,

A. M. KNIGHT.

Here is one from New Hampshire, which shows what a single bottle of the "Radical Cure of Intemperance will do:

Portsmouth, June 20th.

*Dear Sir:*—Having taken your "Radical Cure" some two weeks, with good effect, thank God! and not having taken quite one bottle, I wish to know if I must continue to take it until all is taken. I thank God and you that I ever took it. I have no desire for drink. You may use my name to do good to others. I have drank for years.

Yours with respect,

D. Y. ADAMS.

**What the Papers Say.**

We would call attention to the "Radical Cure for Intemperance, prepared by Dr. Beers. We know of many who had the desire for alcoholic stimulants entirely removed by its use.—*Boston Journal.*

In the Providence of God, while influences are at work to make us a nation of drunkards, a medicine has been discovered that destroys all desire for intoxicating drinks.—*Transcript.*

A Radical Cure for Drunkenness may be procured of Dr. Beers, of this city. There is no humbug about this. Try it you who are afflicted with too great a desire to imbibe to excess.—*Pilot.*

Any amount of evidence from all directions could be produced, if required, but the above is certainly sufficient.

Write to THE AMERICAN SPIRITUALIST, corner of Sheriff and Prospect st., or call at the office, Send P. O. Order, or Registered Letter, enclosing \$3.00 for one bottle, or \$5.00 for two, when to be forwarded by express; with 50 cts. per bottle extra, for postage and tin box, if sent by mail.



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TIME-TABLE, MAY 23, 1870.

**WESTWARD.**

	Accommodation	Chic. Ex-press	Special Express	Toledo Express	Sandusky Mail	Express	Pacific
Leave Cleveland,	A. M. 4.30	A. M. 5.25	P. M. 2.30	P. M. 4.05	P. M. 6.45		
Arrive Toledo,	9.30	8.50	7.40				
" Detroit,		12.50	11.20				
" Jackson,		12.55	11.15				
" Kalamazoo		4.55	6.55				
" Grand Rapids,		8.15	10.00				
" Chicago		4.20	6.50				
		P. M.	A. M.				

**EASTWARD.**

	Atlantic Express	Day Express	Cincinnati Express	Accommodation	Conneaut	Express	Spec. N. Y.
Leave Cleveland,	A. M. 7.45	A. M. 10.45	P. M. 4.00	P. M. 4.55	P. M. 10.50		
Arrive Erie,	P. M. 10.50	P. M. 2.00	7.05				
" Dunkirk,	P. M. 12.30	3.55	8.59				
" Buffalo,	A. M. 1.50	5.30	10.30				
" New York,	A. M. 6.40	11.00	3.30				
" Boston,	A. M. 11.00	3.30	5.00				
	A. M.	P. M.	P. M.				

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**TRAINS WESTWARD**

Leave Boston 5.00 a. m.	8.30 a. m.	3.00 p. m.	9.00 p. m.
" N. York 10.30 a. m.	11.00 a. m.	8.00 p. m.	11.00 p. m.
" Buffalo 1.50 p. m.	6.05 a. m.	11.50 noon	8.25 p. m.
Arr. Cleveland 5.15 a. m.	2.05 p. m.	6.25 p. m.	4.20 a. m.

**TRAINS EASTWARD**

Leave Chicago 1.50 a. m.	5.35 p. m.	9.20 p. m.	8.00
" G. R. p'ds 7.30 a. m.	4.30 "		
" Jackson 3.15 p. m.			7.00 a. m.
" Detroit 3.15 p. m.	11.25 p. m.		7.25 a. m.
Arr. Cleveland 10.40 p. m.	7.25 a. m.	10.55 a. m.	3.40 p. m.

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Size: Length, 3 ft. 5 in. Height 2 ft. 11 in. Depth 1 ft. 9 in. weight 137 lbs.



Style 21.—FIVE OCTAVE, Double Reed. Five STOPS. (1. Viola, 2. Diapason, 3. Melodia, 4. Flute, 5. Vox Humana.) With Automatic Swell and Vox Humana; clothed mortices, etc. Extra finish, ivory fronts to keys, lamp stands, etc. Extra. **\$160.**

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Style 27.—FIVE OCTAVE, Double Reed, with Sub-Bass, connected with Manual, and Octave Coupler. Seven STOPS. (1. Diapason, 2. Melodia, 3. Viola, 4. Flute, 5. Sub-Bass, 6. Octave Coupler, 7. Vox Humana.) Automatic Swell, clothed mortices. Extra finish, ivory fronts to keys, lamp stands. Extra. **\$225.**

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## Letter from Kirtland.

EDITORS AMERICAN SPIRITUALIST—I write thinking that you would like to hear from Kirtland, one of the ancient land-marks of Mormonism, denominated one of the stakes of Zion, where the Temple still remains piercing the clouds with its tall spire, overlooking the surrounding hills, a monument of superstition, yet a way mark in the path of man's progress from the dumb oracles of the dead past to the realities of the living present; for it was a wise conclusion, that if the Jewish Bible, taken from ancient catacombs and deciphered from manuscripts of uncertain date, were regarded as sacred, the Mormon Bible, purporting to be translated from ancient characters found on gold plates dug from the hills of Palmyra, Ontario county, N. Y., might be regarded as of equal authority; thus many have been lead to distrust the Divine authority of both, viewing them in the light of reason, rejecting that which is worthless and treasuring up all that is valuable in their pages.

The Children's Progressive Lyceum favored by the earnest labors and careful supervision of Mr. and Mrs. F. C. Rich as Conductor and Guardian, moves slowly, yet surely with a prospect of ultimate success—is being built up, not upon the ruins of Mormonism or any other of the frail isms of ancient or modern times, but upon scientific knowledge, with a design to the physical and intellectual improvement of those who can be reached by its influence. This society gives light, like a city set upon a hill; meets with no overt opposition from Orthodox churches, and affords an excellent opportunity for the intellectual and physical improvement of those who participate in its exercises. The somewhat vexed question was proposed for last Sunday—"How shall we make the Lyceum more interesting?" An original poem, in answer to this question, was read, which you will please publish, if you think it worthy of a place in the AMERICAN SPIRITUALIST:—

If real interest you desire,  
Then capital invest

In thought and labor without hire;  
Unselfish acts pay best.

The miser, on his gains intent,  
May hoard the shining gold,  
His record tells of life misspent,  
With all his treasures told.

To interest then of heart and soul  
In the great work before us,  
Each other's aid, and not control,  
Is needful to restore us.

For social life a value gives  
To all we have and are;  
The wretch without it, faintly lives  
Or dies in dark despair.

Now light is breaking, thought is free  
As fly the birds of air;  
You who the dayspring fain would see,  
In thought must have a share.

Like rose buds in the morning dew,  
The child may now unfold  
And bring forth treasures rare and new  
Of many truths untold.

Here age bowed down with loads of sin  
And crook'd with cramping creeds  
May stand erect, new life begin  
Of merit by good deeds.

On zephyrs from the sunny land  
Pale visions flit through dazzling light  
Of hosts with banners in their hands,  
How like the stars of shining night.

Strid'd with the blood of martyrs slain  
For freedom's cause their flags unfurled,  
They seem to march on earth again  
Proclaiming freedom to the world.

Religion, science, hand in hand  
In sweet accord they blend,  
On creeds and canons no more stand,  
But upward, upward tend.

## Paragraphic.

Two colored girls have been appointed as folders at the Government printing office in Washington. Lo! stage by stage, the olden prejudice melts away!

A Catholic priest, named Devereaux, who has lived among the Blackfeet Indians for several years, has been sent by them to treat with the general government.

Boston is impudently credited with a clergyman the color of whose eyes have never been determined, for the reason that when he prays he shuts his own, and when he preaches he shuts other people's.

A Binghamton (N. Y.) woman complains that during the first year of her married life, her husband called her, "My dear," the second year, "Mrs. A.," and the third year, "Old sorrel top," which was too much for her to bear.

Prof. J. D. Dana, in a late paper on the geology of the New Haven region, says that the action of the Drift era was wholly of the character of glaciers, and the supposed sea over New England, in icebergs floated, had no existence.

The Episcopal Council of Wisconsin, at Milwaukee, it is said, adopted this new canon: Every communicant of this church marrying outside our communion, or married by any other than a clergyman of our church, shall stand *pro facto* excommunicated. We doubt the statement.

A Jew in Hanover, Germany, recently refused to have his son circumcised, and the synagogue refused to enter the child on the list of the congregation. The father appealed to the courts, and the congregation was directed to enter the name. They have appealed to the higher court.

A little girl of seven years, who has been brought up to go to meeting, and knew nothing about the church, high or low, was taken by a friend to the Episcopal church on communion day. Returning home, she was asked by her father how she liked the service. "Well, papa," she answered, "I must say I don't like to go to a place where the minister has to change his shirt three times in meeting."

Milk for babes; but when they come to the age for meat of doctrine, teeth must be cut. It is harder work for souls than for bodies; but the processes are wonderfully parallel—the results too, alas! If clergymen knew the symptoms of spiritual disease and death, as well as the doctors do of disease and death of the flesh, and if the lists were published at the end of each year, and month, and week, what a record would be shown.—*Independent*.

The hottest summer for ninety two years, was that of 1870, by the records of Yale College. From July 10 to August 15, 1870, the mean daily temperature was at New Haven, 85; and no season since 1778, has shown so many consecutive hot days. The highest temperature, July 17, was noted at 98 degrees, and this has been exceeded only four times, during the period above indicated, at New Haven, the thermometer rising to 100 degrees, one day each year, in 1784, 1800, and 1845. In 1798 it reached 101.

A German couple recently went to spend some time in Rome. During their residence there, the husband died, and was buried in the Protestant cemetery. His widow set up a memorial stone, and caused to be inscribed on it the simple words commonly used by Germans, "Here rests in God," etc. This came to the ears of the authorities, and great was their indignation that any one should have had the audacity to suppose that a Protestant could be said to "rest in God." In spite of the protest of the German community, therefore, the offending stone was actually removed from the grave!

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